

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By ¹ The Sun ^{w2} and its ^w early noon.	وَالشَّمْسُ وَضُحَاهَا ﴿١﴾
2. By ³ The Moon ^x <i>edha</i> (suddenly/whereas) [it ^x] followed it ^{w4} .	وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾
3. By ⁵ The Day ^x <i>edha</i> (suddenly/whereas) [it ^x] clearly-manifested it ^w .	وَالنَّهَارِ إِذَا جَلَّهَا ﴿٣﴾
4. By ⁶ The Night ^x <i>edha</i> (suddenly/whereas) [it ^x] overlays it ^w .	وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾
5. By ⁷ The Heaven ^w and what [He] built it ^w .	وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾
6. By ⁸ The Earth ^w and what [He] stretched it ^w .	وَالْأَرْضِ وَمَا طَحَاهَا ﴿٦﴾
7. By ⁹ a self ^w and what <i>samwa</i> ([He] erected/evened/set) it ^w .	وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾
8. So [He] inspired it ^w its ^w <i>fojora</i> ¹⁰ (religious-cover-ripping) and its ^w <i>tagwa</i> (reverential guarding against Allah's displeasure).	فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾
9. <i>Qad</i> (already and affirmatively) prospered, who ^p <i>zakkaha</i> (be purified/exculpated and suited/befitted) ¹¹ it ^w .	قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾
10. And <i>Qad</i> (already and affirmatively) disappointed who ^p [he] vitiated it ^w .	وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾
11. Denied-she ^{y12} <i>Thamood</i> by its ^w <i>taghwa</i> (excessiveness) ^w .	كَذَبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾
12. <i>Edb</i> (whereas/while) missioned ¹³ [he] its ^w <i>ashga</i> (most-misfortuned).	إِذْ أَنْبَعَثَ أَشْقَاهَا ﴿١٢﴾
13. Then said for them Allah's messenger: Allah's she-camel and her water avail ¹⁴ .	فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾
14. So they ^z denied him; so they ^z hamstrung her; so <i>damdama</i> ([He] <i>smashingly</i> rumbled) over them their Lord by their offense; then <i>samwa</i> ([He] <i>evened/leveled</i>) it ^w .	فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾
15. And [He] fears not its ^w consequence ^w .	وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of “الشمس”, so we start with the word “by” and not “و” as “و” will not suffice the meaning!

² The sun in Arabic is *feminine*!

³ Ibid, except with respect to the moon!

⁴ The *sun* in Arabic is *feminine*, whereas the *moon* is *masculine*! The pronoun “it^w” in this *Ayah^w* as well as the third and fourth *Ayah^w* of this *Surah^w* refers to unnamed referent, perhaps the *Earth^w* the *world^w*!

⁵ See footnote 6532, only here with respect to day! Also, *day* is *masculine* while the *Earth* is *feminine*!

⁶ Ibid, only here with respect to the night, which is *masculine* in Arabic!

⁷ Ibid, only here with respect to the Heaven!

⁸ Ibid, only here with respect to the Earth!

⁹ Ibid, here with respect to the “self^w.”

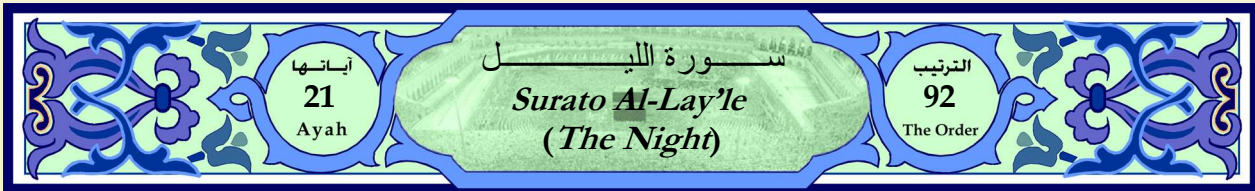
¹⁰ The word “فجور” comes from “فجر” = “*ripped off religious cover*,” as the religious cover prohibits or prevents its wearer from committing crimes in the open! So when the religious cover is ripped off the such-ripper *exceeds* the bounds! Thus, the self is given the *capacity* to “rip off such a cover!” See for the word “فاجر و فاجر”

¹¹ The word “زكى” here means *befitted* and/or *suited*, in the *intransitive* sense of *suited*! See *التفاسير* and *اللسان*!

¹² The word “كذبت” = *denied^w* is in reference to the “*Thamoud*,” which is a *feminine* gender in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كذبت”

¹³ The word “بعث” in word “انبعث” carries *several meanings*, among them: *sent, arouse, resurrected, prompted* and *missioned*!

¹⁴ The word “سقيها” means *water avail*, i.e. to drink from it *as and when needed*! See *الراغب*!



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By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By ¹⁵ The Night ^x <i>edha</i> (suddenly/whereas) [<i>it</i> ^x] overlays.	وَالَّيْلِ إِذَا يَغْشَىٰ
2. By ¹⁶ The Day ^x <i>edha</i> (suddenly/whereas) [<i>it</i> ^x] set-splendid.	وَالنَّهَارِ إِذَا تَجَلَّىٰ
3. By ¹⁷ what [<i>He</i>] created the male and the female.	وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ
4. Verily your ⁿ endeavor ¹⁸ (<i>is</i>) surely <i>shatta</i> (variant/segregate).	إِنْ سَعَيْكُمْ لَشَيْءٌ
5. So as-to whoever [<i>he</i>] gave and <i>ettaqa</i> (he reverentially guarded not to displease Allah).	فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ
6. And <i>saddaqa</i> (he affirmed as credible) by the Paradise ¹⁹ .	وَصَدَّقَ بِالْحُسْنَىٰ
7. Then [<i>We</i>] shall facilitate him for the facilitation ^w .	فَسَنِّيْسِرُّهُ لِّلْیَسْرَىٰ
8. And as-to whoever [<i>he</i>] stinted and <i>istaghna</i> ²⁰ ([<i>he</i>] shown/affirmed his richness).	وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ
9. And denied [<i>he</i>] by the Paradise ^w .	وَكَذَّبَ بِالْحُسْنَىٰ
10. Then [<i>We</i>] shall facilitate him for the difficulty ^w .	فَسَنِّيْسِرُّهُ لِّلْعُسْرَىٰ
11. And not enriches a'n (regarding) him his possession <i>edha</i> (suddenly/whereas) [<i>he</i>] dies-out ²¹ .	وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ
12. Verily on Us (<i>is</i>) surely the aright-guidance.	إِنَّ عَلَيْنَا لَلْهُدَىٰ
13. And verily for Us surely (<i>are</i>) The she-Last and The she-First.	وَإِن لَّنَا لَلْآخِرَةُ وَالْأُولَىٰ
14. So [<i>I</i>] warned you ^z (about) Fire ^w <i>taladhdha</i> (intensely-kindling).	فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ
15. Not <i>yassla</i> ²² ([<i>he</i>] shall be broiled on/by) it ^w except the <i>ashqa</i> ²³ (most-misfortuned).	لَا يَصْلُهَا إِلَّا الْأَشْقَىٰ
16. Who ^x [<i>he</i>] denied and [<i>he</i>] diverted.	الَّذِي كَذَّبَ وَتَوَلَّىٰ

¹⁵ In Arabic the letter “و” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” So, since this *Ayah* begins by making an oath by the name of “الشمس”, so we start with the word “by” and not “و” as “و” will not suffice the meaning!

¹⁶ Ibid, only with respect to day!

¹⁷ Ibid, only with respect to what He created of male and female!

¹⁸ The word “سعى” has several meanings, depending on the context: (1) “يعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “يعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “سعى” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “إلى”! See اللسان, and الصائر!

¹⁹ Qur'an commentators vary as to the meaning of the word “الحسنى”! Some say it means: “bearing witness that there no elaha (deity) but Allah!” Others say: “believing in Allah's promises!” And yet others said: Paradise, based on the *Ayah*: “For them who *absano* (they worked a deed/work in an all around beautiful manner) the *busna* (Paradise) and extra! And neither over-burdens their faces smoky-dust nor a humiliation. Those (*are*) the Paradise's companions! They in it (*are*) immortals!” (s10:26)!

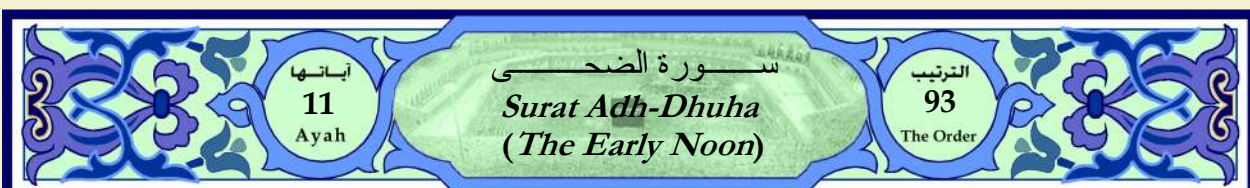
²⁰ The word “استغنى” = “أظهر أو أكد مغناته” meaning showed or affirmed his richness! See اللبيب معني!

²¹ The word “تردى” means to die out, cease living completely!

²² The word “يصلى” transliterated “yassla” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire!

²³ The word “misfortuned” is an adjective!

17. And shall (<i>be made to</i>) avoid it ^w the atqa (<i>whoever is most reverential guarder against Allah's displeasure</i>).	وَسَيَجْنِبُهَا الْأَتَقَى ١٧
18. Who ^x [<i>he</i>] youa'te [<i>he</i>] produces and fulfills the obligations of) his possession yatazakka ²⁴ (<i>he pays his Zakata/- iteratively purifies/ exculpates and befits him self</i>).	الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ١٨
19. And not for an abaden ²⁵ (<i>a lone, any one</i>) endabo (<i>with him, by his rule</i>) of a boon ^{w26} (<i>to be</i>) requited ²⁷ .	وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ١٩
20. Except ebtagha'a (<i>earnest-quest</i>) (of) his Lord's Face ²⁸ The Highest.	إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ٢٠
21. And surely [<i>he</i>] will delight/ countenance.	وَلَسَوْفَ يَرْضَى ٢١



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1. Wa ²⁹ (By) The Dhoha ^x (<i>Early-Noon</i>) ^x .	وَالضُّحَى ١
2. By ³⁰ The Night ^x edha (<i>when/ whereas</i>) [<i>it</i>] ^x stilled.	وَاللَّيْلِ إِذَا سَجَى ٢
3. Neither forsook you ^g your ^t Lord and nor [<i>He</i>] execrated ³¹ [<i>you</i>] ^s .	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ٣
4. And surely The Hereafter ^w (<i>is</i>) khayron (<i>choicer/- superior/ worthier</i>) for you ^g than The First-she ^y .	وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى ٤
5. And surely will give you ^g your ^t Lord, so delight [<i>you</i>] ^s .	وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ٥
6. Has not [<i>He</i>] found you ^g an orphan then [<i>He</i>] lodged-/retreated ³² [<i>you</i>] ^s .	أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ٦
7. And [<i>He</i>] found you ^g a strayer then [<i>He</i>] aright-guided ³³ [<i>you</i>] ^s .	وَوَجَدَكَ ضَالًّا فَهَدَى ٧
8. And [<i>He</i>] found you ^g aa'elan ³⁴ (<i>an indigent/ provider for a large family</i>) then [<i>He</i>] enriched ³⁵ [<i>you</i>] ^s .	وَوَجَدَكَ عَائِلًا فَأَغْنَى ٨
9. So as-to the orphan so let not frustrate [<i>you</i>] ^s .	فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ٩
10. And as-to the requester so let not scold [<i>you</i>] ^s .	وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ١٠

²⁴ The word "يتزكى" that's, and Allah is knowinger, [*he*] exculpates, befits/ suits himself! See التفاسير and اللسان!

²⁵ See the *Lexicon* attached to this Translation regarding "أحد"!

²⁶ See the *Lexicon* attached to this Translation for "ne'amali" ("boon")!

²⁷ That is he had received such "ne'amali" and he must reciprocate by requiring the giver!

²⁸ The expression: "Lord's Face" is an Arabic tongue expression meaning the pleasure of his Lord!

²⁹ In Arabic the letter "و" is a letter used to swear in the name of Allah! In English the equivalent for swearing is "by!" Therefore, since this *Ayah* begins by making an oath by the name of "الضحى", so we start with the word "by" and not "و" as "و" will not suffice the meaning!

³⁰ Ibid!

³¹ The objective pronoun of "قلى" omitted for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See الدر المنثور لـ أحمد الحلي!

³² Ibid, only here for "فأوى"

³³ Ibid, only here for "فهدي"

³⁴ The word "عائلا" has several meanings, among them in this respect: (1) indigent and (2) of numerous family, i.e. a family of large number! See اللسان!

³⁵ The word "أغنى" has double meanings: (1) enriched, (2) sufficed! But "enriched" includes sufficed and not vice versa! As "enriched" made rich or richer, made fuller, more meaningful, or more rewarding whereas "sufficed" met the present needs of a specific task! Hence "enriched" is superior!

11. And as-to by your^t Lord's boon^{w36} so let discourse
[you^s].

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾



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1. Have not *nashrah* ([We]: *delightedly drawn and opened*)
for you^s your^t chest.

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾

2. And We unburdened *a'n* (off) you^s your^t *wezra'* (*ill-burden/sin/offense*).

وَوَضَعْنَا عَنْكَ وِزْرَكَ ﴿٢﴾

3. Which^x [*it*] crackled³⁸ your^t [back].

الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾

4. And We elevated for you^s your^t *thekra* (*repute*).

وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾

5. So verily with the difficulty (*is*) an ease.

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾

6. Verily with the difficulty (*is*) an ease.

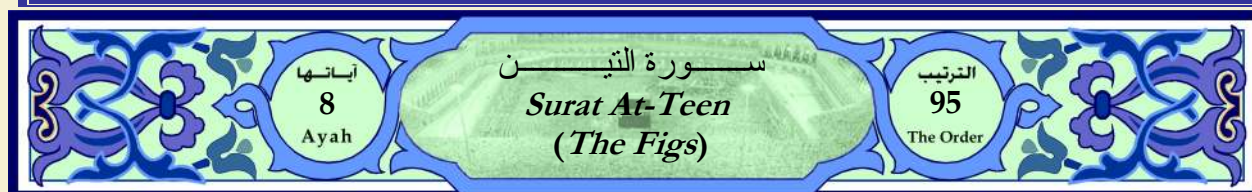
إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

7. So if you^s finished then let-invoke [you^s] exhaustively³⁹.

فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾

8. And to your^t Lord then let-desire⁴⁰ [you^s].

وَالِى رَّبِّكَ فَارْغَبْ ﴿٨﴾



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1. By⁴¹ The Figs⁴² and The Olives⁴³.

وَالَّتَيْنِ وَالزَّيْتُونَ ﴿١﴾

2. By⁴⁴ *Ttoo're* (Mount) *Seeneen* (Sinai).

وَطُورِ سَيْنِينَ ﴿٢﴾

³⁶ See the *Lexicon* attached to this *Translation* for “*ne'amal*” (“*boon*”)!

³⁷ The word “*وزر*”=*we'zar*, in the word “*وزرك*” means: *heavy: burden/sin/offense*! Translated parenthetically here as “*heavy: burden/sin/offense*” as it is a *heavy: burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for the “*وزير*”=*wizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* “*burden/sin/offense*” by the word “*ill*” as such qualification, *really and truly best approximate* the seriousness of such a burden in reference! See *اللسان*!

³⁸ The word “*انقض*” is *not* “*انقض*”! Thus, “*انقض*” = “*انقض*” = “*كما قال القرطبي*” = “*أي صوته، أي صوته، أي صوته*” Thus, it means a *burden which makes it bearer to crackle* (making snapping sound) *his back* and makes him *suffer* and *indicate* that by *howling, moaning and groaning*! See *اللسان*, for “*انقض*” versus “*انقض*”!

³⁹ Commentators of Qur'an *differed* widely as to the *exact* meaning of the word “*انصب*”! So, *most likely* it means that when you *finished your obligatory duties* then *let-exhaust yourself in the extras* of the *invocations*!

⁴⁰ That means you *urge* to desire what Allah has and you surely need or want! That is make you're *إدعاء*!

⁴¹ In Arabic the letter “*و*” is a letter used to *swear* by the name of Allah! In English the *equivalent* for swearing is “*by*”! so, since this *Ayah* begins by making an oath by the name of “*التين*” so we start with the word “*by*” and not “*و*” as “*و*” will not suffice the intended *meaning*!

⁴² The Figs and the Olives may have symbolic meanings as names of mosques in certain cities, according to some Qur'an commentators; and the *Bala'de* = City of Macca AlMukarramah= the trustworthy city; and *Ttour*=where Allah spoke to Moses, according to books of *التفاسير*!

⁴³ Ibid

⁴⁴ See footnote 1 above regarding *و*!

3. By ⁴⁵ this, 'The Bala'de ⁴⁶ (city/ township) the trustworthy.	وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾
4. Laqad (verily, already and affirmatively) We created the humankind in <i>absa'ne</i> ⁴⁷ (perfectest and beautifullest) a stature.	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾
5. Afterwards <i>radadnabo</i> (We forthwith-returned him) (to) lowest lows.	ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾
6. Except, whom ^r they ^r believed and they ^r worked the righteous-works ^w ; so for them (is) remuneration other than slighted/severed.	إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾
7. So what (makes) you ^s deny after (all) by the <i>Deen</i> ⁴⁸ (Requital's Day/ or Islam).	فَمَا يُكَذِّبُكَ بَعْدَ بِالْدِينِ ﴿٧﴾
8. Is not Allah surely <i>abka'me</i> ⁴⁹ (wisest) (of) the rulers.	أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴿٨﴾



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1. Let-read [you ^r]: by your ^t Lord's name; Who [He] created.	اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾
2. [He] created the mankind of an <i>alagen</i> ⁵⁰ (adherent-suspender/ blood-clot)!	خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾
3. Let-read [you ^r]; and/ while your ^t Lord (is) the <i>akramo</i> (He Who is most: forgiver/ bounty-giver/ ennobler/ enabler of many usable traits).	اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾
4. Who [He] taught by the pen.	الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾
5. [He] taught the mankind what/ which [he] knew not.	عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾
6. Not-at-all ⁵¹ ; verily the mankind surely tyrannizes.	كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَاذِبٌ ﴿٦﴾
7. If [he] saw him (i.e. self ^w) <i>istaghna</i> ⁵² ([he] affirmably enriched).	أَنْ رَّاهُ اسْتَغْنَى ﴿٧﴾
8. Verily to your ^t Lord (is) the return ^w .	إِنَّ إِلَىٰ رَبِّكَ الْإِعْرَاجُ ﴿٨﴾
9. Have you ^s seen whom ^r [he] forbids.	أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾
10. <i>Abdan</i> ⁵³ (a: slave/ worshipper) <i>edha</i> (when/ whereas) [he] prayed.	عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾
11. Have seen you ^s <i>en(if)</i> [he] [was] on the aright-guidance.	أَرَأَيْتَ إِنْ كَانَ عَلَىٰ اهْدَىٰ ﴿١١﴾
12. Or [he] commanded by the <i>taqwa</i> (reverential guarding against Allah's displeasure).	أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾

⁴⁵ See footnote 13 above regarding او

⁴⁶ That is مكة المكرمة = Mecca *Al-Mukarrama'te* (The possessor of bounty and ennoblement)!

⁴⁷ There is no English word for احسن = *absane*! Both words *perfectest* and *beautifullest* are in their adjective sense!

⁴⁸ The word "Deen" means the Day of Judgement, or could be Islam, as "Certainly the religion *enda* (by: Rule, Dicta, Munificence) (of) Allah (is) [the] Islam" (S3:19)!

⁴⁹ The word "احكم" has no English equivalent *per se*; however only in the sense of having the absolute knowledge and absolute justice and infinite divine wisdom! Thus, His "rule" would be the wisest and best possible ruling!

⁵⁰ The word "علقة" = "adherent-suspender," = that which adheres as suspender or "clot" in both Arabic and English "علقة" or "adherent-suspender/ clot" could be of any thing! But in this case of "bloody nature" perhaps it is "the mass of the sygoté" (the union of the sperm and an ovum before its cleavage)!

⁵¹ The word "كلا" is an article of negation particularized for deterrence and prevention!

⁵² The word "استغنى" = "أظهر أو أكد مغنائه" meaning showed or assured his richness! See اللبيب مغني!

⁵³ The word "abdan" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

13. Have seen you^g *en(if)* [he] denied and [he] diverted.

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ﴿٣﴾

14. Has not known [he], surely that Allah sees.

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى ﴿٤﴾

15. Not-at-all⁵⁴; *la'en (indeed if)* not [he] ceased surely [We] (*shall*) drag him by the forelock.

كَلَّا لَنْ لَمَّا يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿٥﴾

16. Forelock^w liar-she^y (*is*) wrongdoer-she^y (*is*)!

نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ﴿٦﴾

17. So let summon/call⁵⁵ [he] *na'deyabo (his club-fellows)*.

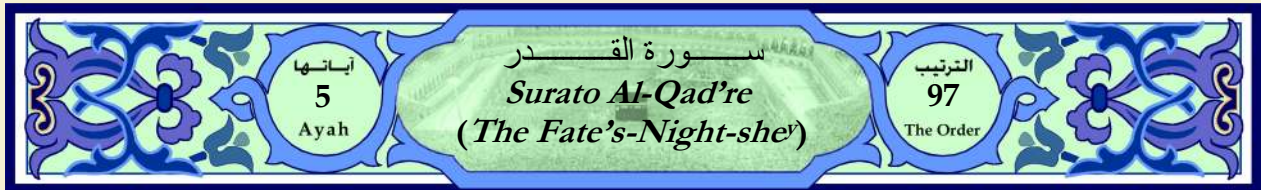
فَلْيَدْعُ نَادِيَهُ ﴿٧﴾

18. [We] shall summon the *zaba'neyata*⁵⁶ (*Hell's rough-angels-policemen*).

سَنَدْعُ الزَّبَانِيَةَ ﴿٨﴾

19. Not-at-all⁵⁷; let-not obey him [you^s]; and let-kowtow [you^s] and *eqta'rib*⁵⁸ (*let-festinely-approach* [you^s]).

كَلَّا لَا تَطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ﴿٩﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Verily We descended it^x in the Fate's Night-she^{y59}!

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

2. And what *adraka (profoundly caused you^g to know)* what (*is*) the Fate's Night-she^y!

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

3. The Fate's Night-she^y (*is*) *khayron (superior/worthier)* than a thousand [month]!

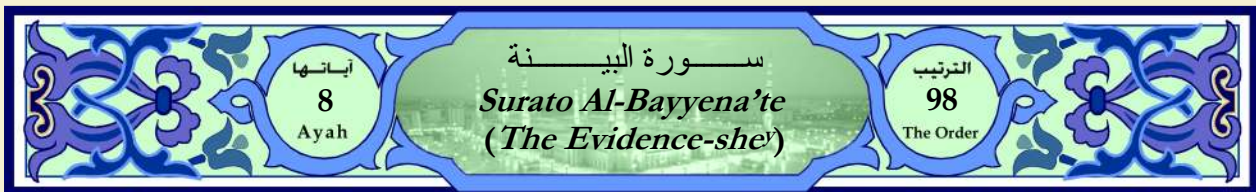
لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾

4. *Tanaazzalo (iteratively descend)* the angels (*i.e. Arch Angel Gabriele*) and *ar-Roobo*⁶⁰ (*mercy/Super Arch Angels/special Beings*) in it^w by leave(*of*) their Lord of each command.

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾

5. Peace [she]⁶¹ (*is*) until outset (*of*) the early-dawn.

سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ ﴿٥﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

⁵⁴ The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

⁵⁵ The word “دَعَا” in “ادعوه” has many meanings, among them: summon, or صاح به=دعا صاحبه, i.e. called cried (loudened) by him! See الهادي!

⁵⁶ The word “الزبانية” are, and Allah knows best, the rough angels-policemen of Hell! See التاج واللسان!

⁵⁷ See footnote 6443 above for the word “كَلَّا”

⁵⁸ The word “اقترِب” is more particular than “قرب” as “اقترِب” = “المبالغة في القرب”, i.e. indicative of a superlative of the approach! See التاج! So for such a superlative of the approach! So, “festinely” is used to qualify the approach in order to intensify it!

⁵⁹ Commentators of The Qur'an give various meanings to “ليلة القدر”, translated here as “The Fate's Night”. So, “The Fate's Night-she” is really: the absolute statistical-comprehensive measure and ultimate disposition of everything for the next year is decided by Allah in this night! The Qur'an says: “And He created everything and He measured it absolute measure!” (S25:2)! Also, another Ayah: “Everything^x We created it^x by a measure!” (S54:49)! And last but not least the Ayah: “Qad (verily and affirmatively) made Allah for everything a measure!” (S65: 3)! See القرطبي!

⁶⁰ See the Lexicon attached to this Translation for an elaboration about ar-Roob!

⁶¹ The [she] here refers to “ليلة القدر” = “The Fate's Night” which is a feminine gender in Arabic!

1. Not were who ^r disbelieved they ^z of the book's folks and the <i>mushrekeena</i> (deities-partners with Allah/he-polytheists) disjoining ⁶² [they ^z] until <i>ta'teyahom</i> ^w (descends-on/comes-to them) ^{w63} the evidence-she ^{y63} .	لَمْ يَكُنَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾
2. A messenger of Allah recites [he] writs ⁶⁴ <i>muttabharatan</i> (that are purged) ^w .	رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾
3. In it ^w (are) books ⁶⁵ forthright ^w .	فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾
4. And not separated who ^r <i>oto</i> (had been accorded they ^z) the book, except from after what came-she ^y (to) them the evidence-she ^y .	وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ﴿٤﴾
5. And not (had been) commanded they ^z except to worship they ^z Allah sincerely/faithfully ⁶⁶ they ^z (are) for Him the religion <i>hunafa</i> ⁶⁷ (rightly-incliners); and <i>youqeymo</i> ⁶⁸ (to: up/sustain they ^z the prescribed obligations of) the Prayer ^w and <i>youa'to</i> ^x (they ^z accord the obligations of) ^x the Zakata ^{w69} (prescribed percentage of personal possessions) ^w ; and <i>tha'leka</i> (he-that-afar-it/that) (is) religion (of) the forthrightness ^{w70} .	وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥﴾
6. Verily who ^r they ^z disbelieved of the book's folks and the <i>mushrekeena</i> (they who partner deities with Allah/he-polytheists) (are) in Hell ^w immortals they ^z (are) in it ^w ; those, they (are) evilest (of) the creation.	إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾
7. Verily who ^r they ^z believed and they ^z worked the righteous-works ^w those they (are) <i>kbayro</i> (superior-/worthier) (of) the creation.	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾
8. Their requital <i>enda</i> (with/by rule of) their Lord (is) <i>Adn's</i> (Eden's) ⁷¹ Paradises ^w /Gardens ^w , run ^w from under it ^w the rivers; immortals they ^z (are) in it ^w forever; delighted (is) Allah <i>a'n</i> (regarding) them and delighted they ^z (are) <i>a'n</i> Him; <i>tha'leka</i> (he-that-afar-it/that) (is) for whoever <i>khasbeya</i> ([he] reverently-feared) his Lord.	جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

⁶² That is to say "separating" or "differing" in terms of Mohammad (SAWS) and the Qur'an!

⁶³ The word "البينة" = "evidence^w" grammatically is a feminine, as shown by "إِنَّ التَّائِبِينَ" Hence, evidence^w!

⁶⁴ The word "هـ" in "مطهرة" qualifying "books," referred to as "broken plural" thus its adjective is feminized!

⁶⁵ The word "هـ" in "قيمة" qualifying "books," referred to as "broken plural" thus its adjective is feminized!

⁶⁶ The word "مخلصين" here is an adverbial ("حال") construct, according "إعراب القرآن" by "إمحمود صافي"

⁶⁷ The word "حنفاء" in this *Ayah* is a second adverbial construct! See إعراب القرآن، لمحمود صافي and الدر المصون لـ! The "leaning" is to the sound religion or faith of Ibraheem's (Abraham's); as he leaned away from his people's faith which was based on multiple idols' worships, i.e. polytheism!

⁶⁸ The word "أقام" in "يقيموا" has several meanings, but relevant to the Prayer there are two distinct but supportive of each other! But first what is the meaning of: "أقام" linguistically means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً"

So, "يقيموا" means they: (1) *Maintain*, in the sense of continuedness and keep up of all the prescribed obligations, as in this *Ayah* (S2: 3). Also "أقام" has another "sharey'ali" prescribed meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you^s were in them, then you^s upped for them (the second call for) the Prayer," (S4: 102). Note: Prayer and how to be done was established and revealed by Allah! Hence people do not establish Prayer they only maintain and perform it!

⁶⁹ See the *Lexicon* attached to this Translation for what is exactly, the Zakah and its implications!

⁷⁰ The word "قيمة" = "مستقيمة" i.e. means straight! See اللسان!

⁷¹ The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the "عدن" is center of Paradise! According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, seddique, or martyr!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. If (<i>had been</i>) quaked-she ^v the Earth ^w its ^w quake.	إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾
2. And <i>akhraja'te</i> (<i>emerged-she^v / produced-she^v</i>) the Earth ^w its ^w heavinesses.	وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾
3. And said the mankind: what (<i>is</i>) for it ^w .	وَقَالَ الْإِنْسَانُ مَا هَآءَا ﴿٣﴾
4. Then-day [<i>she</i>] discourses its ^w news.	يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا ﴿٤﴾
5. By-verily your ^t Lord [<i>revealed</i>] ⁷² for it ^w .	بَأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾
6. Then-day issue the mankind <i>ash'tatan</i> (<i>solitarily / - scatteredly</i>), <i>le'youraw</i> (<i>to be made they^r to see</i>) their works.	يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَلَهُمْ ﴿٦﴾
7. So whoever [<i>he</i>] works a <i>methgala</i> (<i>weigh / burden / equipoise</i>) (<i>of</i>) <i>dharraten^w</i> (<i>small ant / atom / mote</i>) ^w (<i>of</i>) a <i>khayran⁷³</i> (<i>desirable / worship / goodness</i>) [<i>he</i>] sees it ^x .	فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾
8. And whoever [<i>he</i>] works a <i>methgala</i> (<i>weigh / burden / equipoise</i>) (<i>of</i>) <i>dharraten^w</i> (<i>of</i>) an evil [<i>he</i>] sees it ^x .	وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

⁷² The word “أَوْحَى” denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*); and “الْوَحْي” is *fire or king*! See *اللسان*!

⁷³ The word “خَيْر” = “*khayron*,” and grammatically inflected “*khayren*” or “*kharan*” all mean that which is *desirable, of worthiness or goodness*! Clearly *charity, prayer, or any meritorious deed* is surely “*أخير*”!